

Added in a Revision MS, which probably has no connection with
the G.D. . . . S.Y.

D 1.

Q D Q

omitted words
by A.C.

For a 4th supplement see end of D 2

Lotus

Wand is

Official Loan Copy.

No 9-

1892



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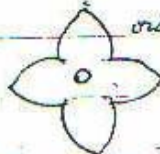
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Diagrams of Lotus Wand.

Markings on
outside of a Petal.

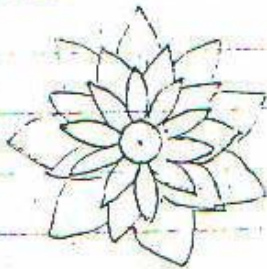


Disc for
Calyx



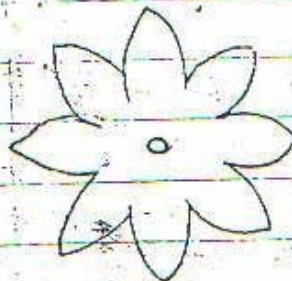
orange
color
both sides

Lotus Flower from above.



orange
centre.

Two of Ten 8
Petals.



White inside.
Blue outside.

Inmost Ten Petals



White on both
surfaces.



NOTO.

White

7

Red

8

R. Orange

II

Orange

5

Amber

8

Yellow

77

Y. Green

7

Emerald

77

Gr. Blue

7

Blue

15

Indigo

77

Violet

77

Crimson

Black



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Lotus Wand

Zelator Adeptus Minor

This is for general use in Magical Working.
It is to be carried by the Z. A. M. at all
meetings of the Second Order, at which
he has the right to attend.

It is to be made by him, unassisted.

" consecrated by himself

" used by himself alone

" untouched by any other person,

" kept wrapped in White silk or linen.

It will thus be free from external influences
other than his own, on the human plane.

The Wand has the Upper end, white; the
lower is black, and between these, 12
colors referring to the 12 Zodiacal signs
in the positive or masculine scale of color.

At the upper end of the White is fixed
a Lotus flower of 26 petals in 3 whorls.



3

the outer 8, the middle 8, and the inner
10 petals for $8 + 8 + 10 = 26$

The calyx has 4 lobes or sepals of orange
colour. The flower center is Orange.

The Lotus Wand should be from 24 to
40 inches long, of Wood, about an inch
in diameter.

The several bands of White, Twelve
colors, and black, may be painted, or
enamelled, or formed of colored papers,
gummed or pasted on.

The lengths of color should be such
that the White is a little the longest,
then the White, and then the 12 equal
and smaller than either black or white.

The colors must be clear and brilliant,
and correct.

The colors are as follows, beginning
at the White end:—

I Red, II Red orange, III Orange, IV
Amber, V Lemon Yellow, VI Yellow

5.
Green, or Emerald, or greenish Blue,
or bright Blue, or Indigo, or Violet,
or Crimson.

The Lotus flower may be of Metal or
Cardboard. In three series of petals
8-8 and 10. White internally and the
tips ^{or} curved inwards a little. Outside
the petals should be olive green with
5 markings - The flower center should
be of orange color, or of Grass such as
a bolt to keep all together.

On the White portion of the Wand the
owner's Motto may be inscribed.



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The Symbolism and Use of the Lotus Wand

As a general rule use the White end in Invocation
 but use the black end to banish.
 except that the White end may be used
 to banish, by tracing a banishing symbol,
 against an evil and opposing force, which
 has resisted other efforts.

By this is meant that by whatever
 Wand you are holding the Wand: whether
 by White for Spiritual things

" Black for Mundane

" Blue for ♀

" Red for Fire Triplexity

you are when Invoking to direct the
 White extremity to the Quarter desired
 and when Vanishing to point the Black
 lowest end to the Quarter

But the Wand is never to be Inverted

So, when very material forces are concerned the Ylacks end may be most suitable for invocation, but with the greatest caution.

In working, on the plane of the Zodiac hold the wand by the portion you refer to between the Thumb, and two fingers.

If a planetary working be required, hold the wand by the portion representing the Day or Night House of the Planet; or else by the sign in which the Planet is at the time.

☿ . Day house. VS, night $\overline{m}$

☿ . " . ♀, " ☿

♂ . " . ♀, " ♂

♀ day = $\overline{m}$; night = ☿

♂ " II; " $\overline{m}$

☉ in ♈ only; ☿ in ♈ only.





For example, if ♀ be the Planet referred to use in the day time ☿, at night ☾

Should the action be with the Elements, one of the Signs of the Triplicity of that Element should be held; according to the nature of the Elements intended to be invoked; thus bearing in mind that the Cherubic emblem is the most powerful action of the Element in the Triplicity. e.g. ♀ violent heat of summer
♂ beginning of warmth of spring
♂ waning of heat in autumn.

Hold the Wand by the White portion, for all Divine or Spiritual matters, or for Sephurotic influences and for the process of Rising in the Planes.

Hold the Wand by the Black part only for material and mundane matters.

The Ten upper and inner Petals refer
to the Purity of the Ten Sephiroth.

The Middle eight refer to the counter-
changed Natural and Spiritual forces
of Δ and $\triangle$.

The Lowest and outer 8 refer to the
powers of ∇ and ∇ .

The central amber portion refers to
the Spiritual Sun.

The Outer calyx of 4 orange petals
shows the action of the Sun upon the
elements perfecting the life of things
by differentiation.

The Wand should never be used inverted.

The Lotus flower is not to be touched.

in Working: but in Sephirotic and
Spiritual concerns the flower is to be
inclined towards the forehead: and to
"Rise in the Planes" the orange colored
center is to be fully directed to the
forehead.



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19.

The Names of God of XII letters

Ab. Yen. Verouah Ha-Kodesh

Father, Son, and Holy Spirit

אב. בן. ו. ר. ו. א. ה. ק. ד. ש.

Hakodesh Yerukah Ha

Holy and Blessed is He

ה. ק. ד. ש. ב. ר. ו. א. ה.

Besides the Twelve Forms of $\pi\pi$ which are attributed to the Twelve Signs as in the diagram of 1=10: they can also be attributed thus:—

The Three commencing with ϵ to the Triphidy of Δ

"	π	"	∇
"	ϵ	"	Δ
"	π	"	∇

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"	π	"	∇
"	ϵ	"	Δ
"	π	"	∇

4. Place the Altar in the middle of the Room; cover and drape it.
5. Arrange upon it the Cross and Triangle
the Water at the Base of the triangle.
The Incense and Rose in the East above
the Cross
The Lamp at the South, and the Salt
at the North.
6. Illuminate the Lamp.
7. Stand, holding the Wand, at the West
of the Altar, facing East.
8. Grasp the Wand by the Black position
9. and say —
"Hekas, Hekas, este Gebeloi."
10. Perform the Lesser Transferring Ritual
of the Pentagram.
11. Deposit the Wand upon the Altar.

12. Light the Incense from the Lamp

13. Sprinkle some Salt into the Water.

14. Purify the Room, first with Water, and then with Fire, as in the 0-0 Grade, repeating as you do so, these 2 passages from the Ritual of Path XXXI.

"So therefore first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea."

"And when after all the phantoms, thou shalt see that Holy and formless Fire which darts and flashes through the hidden depths of the Universe: Hear thou the Voice of Fire."

Take up the Wand again, and by the White portion

circumambulate the Room three times,

and repeat the Adoration of the Lord
of the Universe as in the Ritual of
0-0 grade.

Holy art Thou! Lord of the Universe!
Holy art Thou! whom Nature hath not formed!
Holy art Thou! the vast and the mighty One!
Lord of the Light! and of the Darkness!

Perform the Supreme Invoking Ritual
of the Pentagrams, at the Four quarters
of the Room; ? we hold wand.
tracing the proper Pentagram at each
quarter, and
pronouncing the appropriate Angelic
Tablet Divine Names.

i.e. the ★ of Δ and Orla Ila Aozpi in East
" ★ of Δ " Oip Accoi Ipedoce in South.
" ★ of ∇ " Empet arsel gual in West
" ★ of ∇ " Emar dial heedeoga in North.
taking care to give the sign of the grade

which is proper to the Element.

Stand then in the Eastern Quarter, face the East,

hold the Wand by the White portion give the Signs of 5 & 6,

look upward, hold the Wand on high, and say: "O Hainpocrates, Lord of Silence, who art throned upon the Lotus, in the Name of $\pi\iota\pi$ let the Divine Light descend. Twenty six are the Petals of the Lotus flower of the Womb, O Lord of the Creation they are the number of thy Name!"

Facing consecutively the Quarter where each Sign is,

Repeat in each of 12 directions the Invocation, which follows using the appropriate Divine and Angelic names and letters for each special sign. Begin.

with V, hold the Wand at the appropriate colored part: and in left hand the Element from off the Altar, which is referred to the particular sign and say:

"The Heaven is above, and the Earth is beneath, and betwixt the Light and the Darkness the colors vibrate."



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The names of
the tribes are in
phonetic English
or follow :-

גִּדְדָּן
יִפְרַיִם
מִנְיָאֵל
יִשְׂרָאֵל
יִחְזִיאֵל
יִפְתָּחֵל
אֲשֵׁר
דָּן
בִּנְיָמִין
זְבֻלֻּן
נִיטְלֵן
שִׁמְעוֹן
לֵוִי

English = A-G's hand
Hebrew

See over on page 35-

Lamp	יְהוֹהָר	ה	גִּדְדָּן	Malchidael	Red
Salt	יְהוֹרָם	ו	אֶפְרַיִם	Asmodael	Red-Orange
Rose	יְהוֹהָנָן	ז	מְנַחֵם	Amriel	Orange
Cup	יְהוֹהָנָן	ח	יִשְׁשַׁכָּר	Murriel	Amber
Lamp	יְהוֹהָנָן	ט	יִחְזִיאֵל	Verchiel	Yellow
Salt	יְהוֹהָנָן	י	יִפְתָּחֵל	Hamahiel	Yellow-Green
Rose	יְהוֹהָנָן	יא	אֲשֵׁר	Zurriel	Green
Cup	יְהוֹהָנָן	יב	דָּן	Harriel	Green-Blue
Lamp	יְהוֹהָנָן	יג	בִּנְיָמִין	Adaelriel	Blue
Salt	יְהוֹהָנָן	יד	זְבֻלֻּן	Hanael	Indigo
Rose	יְהוֹהָנָן	טו	נִיטְלֵן	Coimriel	Violet
Cup	יְהוֹהָנָן	טז	שִׁמְעוֹן	Ammael	Crimson

Pranice



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"I supplicate the powers and forces governing the realm and place and authority of the Sign Aries; by the Majesty of the Divine Name SSSS, with which in Earth life and language I ascribe the letter SS to which is allotted the symbolic tribe of GAD and over which is the Angel Malchidach, to bestow this present day and hour, and confirm their energetic and potent influence upon the Red band of this Lotus Wand which I hereby dedicate to purity and to occult work, and may its grasp strengthen me in work of the character of Aries, and his attributes."

As this is recited, trace in the Air with the Lotus end the Invoking Pentagram of the Sign required, and hold the corresponding element from the Altar in the Left Hand.

While facing in each of the 12 zodiacal directions, holding the proper emblem from off the Altar in left hand, and repeating the proper names in the Single Form of Invocation, trace with the Lotus end of the Wand the Invoking Pentagram appropriate to the Sign, holding the Wand in Right hand out the appropriate zodiacal colored Wand.

Then lay the Wand upon the Altar the Lotus end toward the East.

Stand on West side of Altar
face the East.

Raise up the hands, and say

"Oh! Isis! Great goddess of the forces of nature, let thine influence descend, and consecrate this Wand which I dedicate to thee for the performance of the works

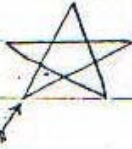
of the Magic Light.

Wrap up the Wand in Silk or Linen
Purify the Room by Water and by Fire
as at the first.

Performing the reverse circumambulation
Then standing at West of Altar, face
East and recite.

"In the Name of I H V H
I now set free the Spirits that may
have been imprisoned by this ceremony."

Preferably
Perform Lesser Vanishing Ritual
of the Pentagram.

Use  in each Quarter, viz.
 I H V H A D N I A H I H A G L A
in E S W and N.

ending with Kabalistic Prayer as you stand in the East.